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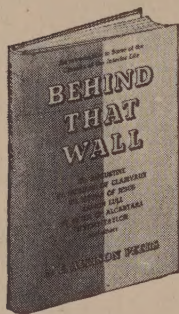
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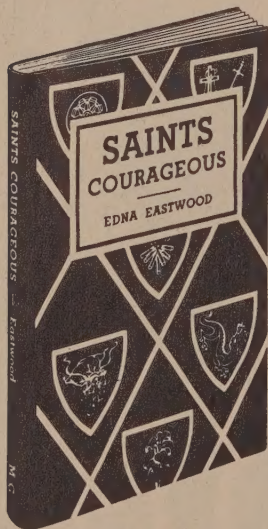
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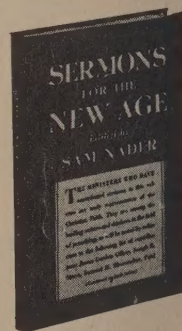
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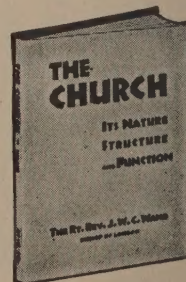
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## Turning the Pages

THE recent Lambeth Conference and Assembly of the World Council of Churches gave attention to the basically important situations confronting Christendom and the world today. In one sense the conclusions reached at those meetings were an advance toward the realization of Christ's Kingdom on earth. In another sense, however, whether that step forward is taken or we relapse into more and more chaos depends upon the extent to which every individual Christian man and woman and child makes those decisions real in his own life.

Today we are at the eve of the annual Every Member Canvass. The vitality of the Church's message during 1949 and the length of the step forward toward a fuller realization of Christ's Kingdom depends in large measure upon our response to the Canvass.

A good Canvass has more than financial results, important as they may be in maintaining and extending the Church's work not only in our own community but in the diocese, our nation, and throughout the world. A good Canvass knits a parish together as a Christian family as almost no other enterprise does. A good Canvass gives us an immediate tangible response to the Encyclical Letter addressed to us by our bishops meeting at Lambeth: "We invite all men and women to join with us under Christ's banner in the war against the evils which wreck man's life and against the false creeds which debase it. In that war there can be no neutrality. To those who stand aloof Christ says, *He that is not with me is against me.*"

Let us be sure that we have a good Canvass this year.

### Savings Bank Celebrates

A FEW blocks down Fourth Avenue, New York, from Church Missions House is the Union Square Savings Bank, which this summer celebrated its hundredth anniversary. As a part of the celebration the Savings Bank put on an exhibition in which were included copies of magazines and newspapers which were published in 1848 and were still being issued in 1948. Among the sixteen publica-

tions, survivors of the 101 of 1848, so displayed was FORTH, represented by a copy of the January 1848 issue of *The Spirit of Missions*, the June 1948 issue of FORTH and a three hundred word history of the magazine.

### Mission Hymnals Needed

THE Rev. J. Rockwood Jenkins writes that he could use to advantage copies of the musical edition of the *Mission Hymnal*. Any reader able to help Archdeacon Jenkins secure

copies of this out-of-print book should communicate with him at 100 W. Roosevelt St., Phoenix, Arizona.

### Hundred Percenters

DURING the summer the Church of the Good Shepherd, York, S. C., the Rev. C. Earle B. Robinson, rector, became a hundred per cent FORTH parish, while St. Thomas' Church, Bethel, Conn., the Rev. J. J. Sharkey, rector, was added to the 100 per cent vestry subscription list.



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OCTOBER 1948  
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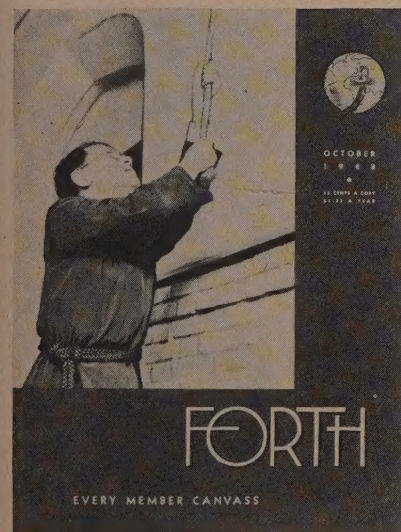
**THE COVER:** Bishop Nakamura of Tohoku, Japan, rings the bell of his church every morning at six o'clock. As this bell calls the worshippers in Japan, so the Every Member Canvass calls us to serve our Church. Many readers of Forth will presently receive from their parishes a series of mailing pieces which emphasize the ways in which each one of us through our pledge to the Church serves in parish, diocese, nation, and throughout the world. Turn to pages 7, 8, 9, and 16 and 17 for more about the Canvass.

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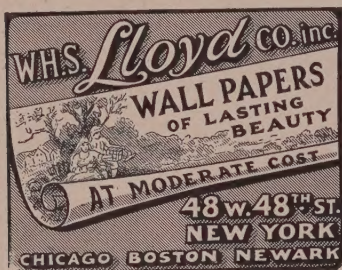
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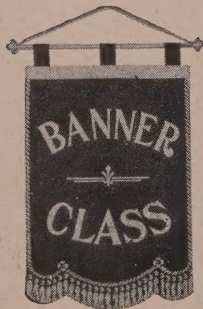
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## St. Agnes' School, Wuhu, Helps to Build New China

Miss Faith D. S. Liu, principal of St. Agnes', sees a new China arising, its future determined by the ability of the Chinese people to "get rid of all the old enemies, such as selfishness, dishonesty, ignorance, cowardice." Urgently needed for the accomplishment of this is a long term plan "based on moral reform in a new spiritual dynamic. Personally," Miss Liu adds, "I believe this can be done best through Christian education. . . .

"We must bend our training in educational principles toward the solution of the problems of the students under our guidance" that they may "develop, through their own efforts, to the utmost of their capacity for growth and adjust themselves to the world as it is, with an active interest to make it better."

In its first term this year, St. Agnes' School, Wuhu, China, had an enrollment of sixty-three pupils and a staff of eight full time and five part time teachers: eleven of them Chinese, two American; nine Episcopalian and two non-Christian. Tuition provides half the school's expenses, the mission pays for the remainder. The buildings and furniture have been completely restored or repaired.

The Rev. THOMAS V. BARRETT, executive secretary of the College Work Division of the National Council, resigned September 15, to return to his former post as rector of Harcourt Parish and chaplain of Kenyon College in Gambier, Ohio.

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### OCTOBER

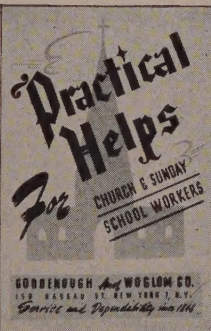
- 3 World Communion Sunday
- 4 Consecration of the Rev. E. Hamilton West as Bishop Coadjutor of South Florida
- 6-7 Executive Board of Church Periodical Club, Seabury House
- 6-8 Foreign Missions Assembly, Columbus, Ohio
- 8-11 Executive Board of Woman's Auxiliary, Seabury House
- 12-14 National Council, Seabury House
- 17 Youth Sunday
- 19-November 19 Regional Meetings of Foreign Missions Conference of North America
- 24 United Nations Day
- 29-30 International Missionary Council, Seabury House
- 30-31 Biennial Council Meeting, Guild of St. Barnabas for Nurses, Boston, Mass.

### NOVEMBER

#### Every Member Canvass

- 1 All Saints' Day
- 5 World Community Day
- 11 Armistice Day
- 14 World Order Sunday
- 15-18 Fourth National Biennial Assembly of the United Council of Church Women, Milwaukee
- 21 Church of the Air, Columbia network. 10:30 a.m. E.S.T.
- 25 Thanksgiving Day
- 28 Men's Advent Corporate Communion
- 30 St. Andrew's Day

OVER fifteen communions are represented by the 211 Christian students at Huachung University, Wuchang. The largest group, of course, are Episcopalians, numbering sixty-nine. Next come Methodists and Lutherans with twenty-five and twenty-three respectively.



## ONE HUNDREDTH ANNIVERSARY CATALOG

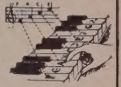
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LAMBETH CONFERENCE closes in the ancient splendor of Westminster Abbey. The climax to five weeks in which Anglican bishops from all over the world gathered in London to discuss the problems of the chaotic modern world, the closing service was given brilliance and color by the robes and academic hoods of the bishops and by the beauty of the Abbey. The painting reproduced here, done by George de Fossard with the permission of the Dean of Westminster, is the only graphic record of the service as no photographs were permitted. It shows the Gospeler, the Archbishop of Armagh, Ireland, and the Epistoler, the Archbishop of New Zealand, kneeling at the altar steps. The Archbishop of York and the Dean of Westminster kneel at the side of the altar. (See page 8.)

# I Am a Canvasser

BY A LAYMAN

*No*, I am more than that. I am a representative of the biggest business in the world—a business that has 1900 years of successful endeavor behind it; a business that looks constantly to the future; a business that gives of itself, unselfishly and willingly; a business that enters an area, trains leaders, and then withdraws to concentrate in new areas; a business that possesses the secret of real happiness and abiding peace.

When I consider the vastness of the enterprise I represent, I realize that its success is dependent upon the conviction, the consecration, and the initiative of people like me. We have a vision that is world-wide and not limited by community boundaries. Although there are many divisions functioning within this great enterprise, each has its own methods and responsibilities. Each is utterly loyal to the one Head of the enterprise and thus we are one.

The division I represent is, of itself, multitudinous in its organization and undertakings. We have 1,567,000 salesmen (communicants) and 660,000 salesmen in training (baptized but not confirmed). We operate through 106 districts: eighty-seven dioceses and missionary districts in continental United States, five extra-continental districts and fourteen districts in foreign countries, each district supervised by a leader (bishop), carefully chosen for that position. These leaders are assisted by nearly 6,500 carefully selected and trained representatives (clergy).

In this community great responsibility has been placed upon our local organization (parish). We are an important part of this huge

undertaking, not merely an isolated branch. As we serve this community to the best of our ability, as we assume responsibility for this local field, we pool our efforts with more than 7,500 other local organizations in our desire to become a major factor in the life and thinking of our nation and of the world. This sense of local responsibility is not only sobering, it is challenging.

The enterprise I represent conducts much of its business through a home office, administered by 175 people. This home office integrates and directs programs, procures and ships goods to stations all over the world. It distributes, annually, on order, millions of pieces of literature. It deals extensively in foreign exchange transactions. It holds and administers in excess of fourteen millions of dollars in trust investments.

Speaking in financial terms, I am representative of an enterprise that assumes the proportions of big business. It must be so if we are to function effectively. For instance, in one year we received more than fifty-nine millions of dollars in gifts and contributions. These gifts represent real sacrifice and conviction. We must have equipment with which to work, and our properties and endowments are in excess of a half billion dollars.

Yes, I am a representative of a vast enterprise and I am proud of it. To be a part of a great program that preaches, teaches, heals, baptizes, nourishes character, and builds a world-wide fellowship is a real privilege. I am a proud member of my organization. I believe in my product and I want you to share in this great undertaking.

*The National Council at its meeting in April, 1948, set the amount of the 1949 Budget at \$3,650,000 (\$250,000 less than the total authorized by General Convention). The detail of this Budget*

## To Make Christ Known through Missionary Work

Cents per Do



### AT HOME

Secures, trains, and supplies workers and their tools for work in 13 missionary districts, special work in 23 dioceses, among college students, with the Japanese, Mexicans, Negro peoples, in rural areas.

.28



### IN AMERICAN AREAS CALLED EXTRA CONTINENTAL

Supplies workers and their tools, supports schools and hospitals, etc., in Alaska, Honolulu, Panama Canal Zone (including Colombia, Nicaragua, Costa Rica, Corn Island) and Puerto Rico and the Virgin Islands.

.08



### OVERSEAS

For workers and their tools, supports mission hospitals, schools, children's homes, etc., in 12 dioceses and 10 foreign countries as well as cooperation in interdenominational agencies which promote the work in overseas fields.

.39

Total Missionary Work

.75

## To Make Christ Known through Education and Inspiration



### CHRISTIAN EDUCATION

With special emphasis on educational work with divisions for adults, youth, and children.

.04



### CHRISTIAN SOCIAL RELATIONS

For research and leadership in the Church's health and welfare services and in Christian community action; for the recruiting and training of social service personnel; for the administration of world relief.

.01

# CH PROGRAM

1949

*will be fixed at a later meeting of National Council, but in the meantime this chart gives the broad outline of the work made possible by your response to the world needs of the Church.*

cents per Dollar

## .01 LAYMEN'S WORK

## .02 WOMAN'S AUXILIARY

For promoting the work of the Church among the women of the Church; for developing leadership for women's work, both lay and professional.



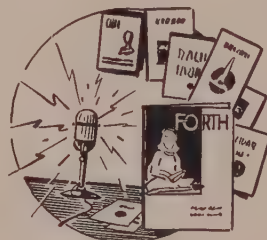
## .03 TRAINING CENTERS AND OTHER AGENCIES

Including 3 training centers, training scholarships, and the co-operating agencies—Girls' Friendly Society, Episcopal Service for Youth, Church Periodical Club, the Church Society for College Work, and interdenominational agencies.



## .05 PROMOTION

Through the Church's magazines, Forth, Churchways; through news releases, motion pictures, radio, Speakers' Bureau, and promotional aides, and through field men is the Good News told.



## .16 Total

## .09 ADMINISTRATION

The necessary organization to supervise, to administer finances, to purchase and ship supplies for the whole missionary enterprise, to receive orders for and ship literature, to maintain Church Missions House, and to care for retired home office workers.



**\$1.00 Total General Church Program Budget**

# Lambeth

## CONFERENCE



considered in Canada and Australia, and in the United States by the Commission on Approach to Unity appointed by General Convention in 1946.

One of the first reunion schemes to be discussed was that concerning the recently formed Church of South India (FORTH, December, 1947, page 14).

"Our chief concern has been with the Church of South India, in which, for the first time since the great division of Christendom at the Reformation, an act of union has taken place in which Episcopal and non-episcopal traditions have been united. By that act," the Encyclical Letter states, "four dioceses of the Church of India, Burma, and Ceylon, speeded by the consent and prayers of that Church, and encouraged by the advice of the last Lambeth Conference, have joined with former Methodists, Presbyterians, and Congregationalists in a more comprehensive expression of the Universal Church."

"The Conference gives thanks to God for the measure of unity thus locally achieved. At the same time it records that some features of the

**PRESIDING BISHOP** is welcomed to Lambeth Conference by Archbishop of Canterbury

**A** NEW and deep sense of unity within the world-wide Anglican Communion, and a new vision of increasing unity with other Churches through schemes for progressive mutual recognition and intercommunion leading to organic unity, were among the outstanding achievements of the recent Lambeth Conference (FORTH, September, page 10).

The sense of unity finds expression again and again in the Report of the Lambeth Conference, 1948. The 326 bishops were surprised to discover how much they shared in common and how great was their unity of mind and spirit. Unlike the 1930 Lambeth Conference, all bishops had been considering much the same issues and were far more equally well informed on the range of subjects confronting the conference.

Current schemes for reunion or intercommunion were shown as of two main types, namely: for organic or corporate union, such as the schemes projected in North India,

Ceylon, Nigeria, and Iran; and for intercommunion between Churches in the same area on the basis of provision for a mutually recognized ministry. Such schemes are being

**BISHOP SHERRILL** (left) and American delegation assemble at Canterbury Cathedral



Keystone Pictures

# Reports to the World

## EMPHASIZES UNITY AND FAITH OF CHURCH

Constitution of the Church of South India give rise to uncertainty or grave misgivings in the minds of many, and hopes that such action may be taken as to lead to the day when the present measure of mutual recognition and intercommunion may become full communion between the Church of South India and the Churches of the Anglican Communion. We have pledged ourselves to do all in our power, by consultation, work, and prayer to bring about that end."

The Unity Committee ended its report with five guiding principles "which should be observed in all future approaches to reunion.

"The theological issues, and especially those concerning the Church and the ministry, should be faced at the outset.

"The unification of the ministry in a form satisfactory to all the bodies concerned, at the inauguration of the union or as soon as possible thereafter, is likely to be a prerequisite to success in all future proposals designed to secure the reunion of the Churches.

"Any steps which may involve commitments in the way of union

with non-Anglican Churches, or which would lead to the withdrawal of a portion of the Anglican Communion from our particular family of Churches should be approached with a sense of great responsibility, and only after such consultation with other Churches of the Anglican Communion as the situation demands. The normal body for such consultations is the Lambeth Conference. . . .

"The integral connection between the Church and the ministry should be safeguarded in all proposals for achieving intercommunion through the creation of a mutually recognized ministry. . . .

"We regard it as essential in framing any schemes for union or intercommunion that the negotiating Churches should possess or obtain the help of a sufficient number of skilled theologians."

The Committee on Unity consisted of sixty-six members, of whom ten were Americans: the Rt. Rev. Wallace E. Conkling (Chicago), the Rt. Rev. William W. Horstick (Eau Claire), the Rt. Rev. Goodrich R. Fenner (Kansas), the Rt. Rev. William R. Moody (Lexington), the Rt.



RNS

**ARCHBISHOP of Canterbury wears cope and mitre given him by Japanese bishops on behalf of Anglicans of Japan**

Rev. Stephen E. Keeler (Minnesota), the Rt. Rev. Benjamin M. Washburn (Newark), the Rt. Rev. R. Heber Gooden (Panama Canal Zone), the Rt. Rev. Henry W. Hobson (Southern Ohio), the Rt. Rev. Angus Dun (Washington), and the Rt. Rev. Everett H. Jones (West Texas). Bishop Hobson was Secretary of the Committee, and Bishop Dun was chairman of the sub-committee on relationships with non-episcopal Churches.

Among the proposals approved at the Lambeth Conference was a plan for a world-wide congress of Anglican clergy and laity to be held outside the British Isles between Lambeth Conferences. The congress will probably be held in the United States in 1953.

Lambeth also proposed the establishment of a central college, probably at St. Augustine's College, Canterbury, "to which priests and others from every part of our fellowship may come to study together and to learn from one another in an atmosphere of scholarship and common life."

The question of remarriage of divorced persons was restudied with

**Continued on page 32**

**AMERICAN BISHOPS walk through rainy London streets to service at Westminster Abbey**

Acme





Matson Photo Service

Cathedral of St. George, Jerusalem, has fiftieth anniversary in time of war

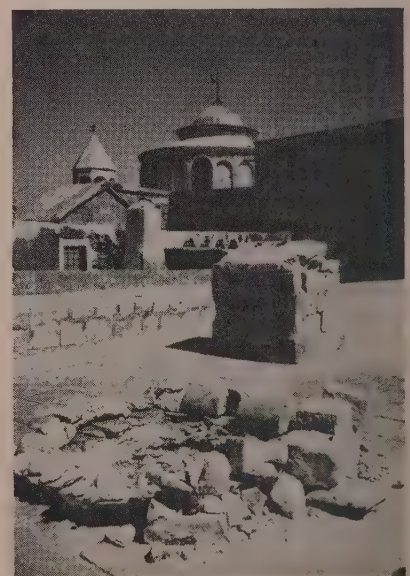
# GOLDEN JUBILEE IN WAR-TORN JERUSALEM

By The Rev. WALTER C. KLEIN, Th.D.

**A** JUBILEE without jubilation! That will indeed be the situation on St. Luke's Day, October 18, when the Collegiate Church of St. George the Martyr, better known as St. George's Cathedral, celebrates its fiftieth anniversary in the war-torn city of Jerusalem. The beautiful edifice today bears scars of the Arab-Jewish strife. Surrounded by barbed wire and debris, the seat of the Anglican Bishopric in the Holy Land will observe its half century mark without the pageantry that marked its consecration in less troubled times.

The Cathedral in Jerusalem is not a cathedral save in the loose speech to which we are all unduly addicted. The title, the Collegiate Church of St. George the Martyr, which has a certain accurate sonority on paper, sounds pedantic on the tongue. We continue to say cathedral as a concession to the exigencies of human intercourse. We mean by it, not what Americans visualize when they hear the word, but something that is the distinctive possession of the sprawling Jerusalem Bishopric.

We mean by cathedral what an Orthodox Patriarch meant when he urged us to erect it; what its planner and builder meant when he presented his design to hundreds of correspondents; what its bishops, subdeans, canons, and chaplains have made it mean to the thousands that have worshipped in it.



Convent of Armenians suffers in attacks

FORTH—October, 1948

The Bishopric in Jerusalem is one of the oldest of the Church of England's foreign sees, being established in 1841 under joint English-Prussian auspices. In 1887 the Diocese became purely Anglican with the installation of the Rt. Rev. George Francis Popham Blyth, who at the age of fifty-five began his Episcopal career that ended in 1914. He was succeeded by the Rt. Rev. Rennie MacInness, who served until 1931. It was under Bishop MacInness that the American Episcopal Church, which since the days of Bishop Blyth had contributed to the work of the Bishopric, became an active participant in the Diocese, which is conceived as representing the whole Anglican Communion at the founthead of Christianity.

Bishop Blyth, who worked unflaggingly, fully understood his responsibilities to the Anglican Communion and his Diocese. In his sermon at the consecration of St. George's Collegiate Church he said: "Here in Jerusalem is the natural center of the accomplishments of His will; here we must return with child-like purity, as to the cradle of the primitive faith."

In discussing the building of St. George's, Bishop Blyth revealed, "When I first came to this city I saw at once that should there be any increase of success in the missions, and consequent settlement of resident members . . . there must be a

considerable increase of church accommodations. My first thought was to make the most of existing circumstances, and I proposed myself to raise the sum of £5,000 (\$25,000) for such enlargement of one of the churches. . . ."

Bishop Blyth's proposal, however, was not accepted. It was the then Orthodox Patriarch of Jerusalem who wrote to Bishop Blyth "that if the Anglican Bishop would build a house with a church attaching to it . . . with resident clergy . . . under the control . . . of the Bishop alone, and if he would place on evidence before other Churches such services, and ceremonial, and order as are fairly representative of and legal in the English Church . . . this would . . . give to the Churches which are also represented here (in Jerusalem) a clear conception of what Anglican worship and doctrine profess, and of our Catholic claim and position. . . ."

"This is a bishopric of representation," Bishop Blyth commented at the consecration service, "both of the Catholic claim and position, and of the Apostolic order of the Anglican Church, and also of the distinctive and primitive missionary spirit of our communion."

Bishop Blyth was responsible not only for building St. George's Cathedral, but also for the erection of St. George's School (FORTH, February, page 8), St. Luke's Church Hospital, the schools at Haifa, and the organ-



Press Assn.

The Rt. Rev. Weston Henry Stewart

ization of the Church in Syria, Cyprus, Egypt, and the Sudan, which were all under his jurisdiction. To Bishop MacInness fell the work of reconstruction following World War I. It was during the bishopric of the Rt. Rev. George Francis Graham Brown that the Diocese celebrated the jubilee of its reconstruction in 1887 under Bishop Blyth. The present Bishop of Jerusalem, the Rt. Rev. Weston H. Stewart, came to the See in 1943.

St. George's Cathedral has not been spared the ravages of the Arab-

Continued on page 26



Shell hits litter interior of St. George's Cathedral with wreckage



Acme

Jewish Quarter in Old City presents scene of desolation



**HAPPY HOME** shows Christ's love by its care for homeless Chinese boys and girls

By the Rev. RALPH CHANG

**A** BUNDLE, tied up in rough straw matting, is lying by the side of the rice field. A weak wailing cry comes from it, and the straw wrapping moves a little. A few passers-by look at it with some curiosity, but carefully avoid going near it. A dog pricks up his ears and starts moving ominously in its direction.

At this point a man walking along the path hears the cry, sees the bundle, quickly walks over, picks it up, and looks with compassion at the tiny red face of the newborn baby within. He carries it in his arms along the path to nearby Tunki, a city in the heart of China. And so

another orphan is added to the Happy Home for Babies.

The Happy Home for Babies was started in 1943 largely through the efforts of the governor of the province, an Oxford M. A. who was moved by the plight of the many babies abandoned in the neighborhood, due to the exigencies of war. I was a member of the original committee and, with the approval of Bishop Chen, agreed to act as superintendent of the project.

For the first two years the Home was run by government subsidies and private contributions, but as the prices rose and the number of babies increased, we were most grateful to receive additional aid from the China's Children Fund in the U.S.A. Later, when the war was over and the governor moved away, the government subsidies ceased and the finances of the orphanage were in a most precarious state.

After some months, its support was officially taken over by the China's Children Fund. We were asked to make a direct connection between each orphan and the sponsor in America who cared for it. This we did by sending a short write-up with a picture of the baby to each sponsor, who gave us five U. S.

dollars a month per child. This fixed sum, much to our relief, made us independent of the difficulties of budget-making during inflation. We have been further aided by clothing, milk, medicine, and bedding given by UNRRA and other relief agencies, as well as by local gifts of money.

The Home itself cares adequately for eighty babies, and we have placed nearly two hundred in homes for adoption. The babies are cared for in five wards, each containing a different age group ranging from one to five years. The staff has shown a fine spirit of sacrifice and devotion during these years when their salaries have been most inadequate. They feel great joy in seeing how these tiny babies, abandoned at birth, wrapped in rags, sometimes nearly frozen to death, at other times covered with blisters from the sun, can grow into lively healthy children, increasing "in wisdom and stature and in favor with God and man."

In January 1947 we began an additional project, that of receiving into our Home a large number of beggar children, youngsters from seven to sixteen years of age, covered with rags and both physically and morally ill with diseases caused by

**CHILDREN** of all ages grow up together in Happy Home under supervision of the Rev. Ralph Chang and his wife, a trained nurse



# Church Home

## TUNKI ORPHANAGE

neglect and starvation. Stealing and lying seemed their only equipment for life. They had been reduced almost to the state of animals by their terrible struggle for survival.

I had feared that to rehabilitate them was more than I could undertake. Two months after I had taken them in, I invited a friend to visit me who had seen the children when they first arrived. He was literally stunned at the change in them, for they had, in that short time, become neat and clean, with a healthy color beginning to glow in their little faces. Old anti-social behavior was gone. The children bowed politely to our guest and spoke affectionately to my wife and me, calling us "papa" and "mama." It has strengthened immeasurably our belief that no one is hopeless and nothing impossible with God.

At first, simple school work was begun, utilizing Sunday School materials for the spiritual growth of these children. By the middle of the year they had made marvelous progress. They were struggling to learn a thousand characters and the rudiments of arithmetic. They were singing with complete and joyful abandon at daily prayers, and were saying grace at table, expressing their gratitude.

They had become very zealous in their work for the Home in the two hours a day set aside for such duties. The boys tended the goats, carried the water, learned to wash their clothes and kept a fine vegetable garden. They also helped to clean the chapel and class rooms. The girls considered it a great privilege to help with the babies. They are becoming real little mothers and the lessons in sanitation and nursing will, we trust, be the beginning of careers for them later on.

The number of older orphans has increased from the original thirty to forty, and there are many on the

Continued on page 30

## CHILDREN LEARN SKILLS

Happy Home in Tunki gives Chinese boys and girls an opportunity to work, learn, and worship in a Christian atmosphere. An important part of this program is the manual training courses in which the children are able to learn new trades. Among these courses is spinning and weaving cotton, which is pictured here.



Young lad learns how to gin cotton



Cotton is fluffed before spinning



Yarn is spun from raw cotton fiber



Bobbins are reeled for hand looms



Youngsters are taught to weave



Children help to make own clothing



**I SERVE IN UTAH** among Indians at St. Elizabeth's Mission, Whiterocks. The Rt. Rev. Stephen C. Clark, Bishop of Utah, has confirmation service on Bishop's Day. Behind him is Rev. J. F. Hogben (Forth, May, p. 10)



**I SERVE IN NORTH DAKOTA**, where, as in Church schools around the world, children learn about Christ and the Church's Mission. Christ Church, Fargo, connects its teachings to daily life by giving riding lessons.

# I SERVE throughout



**I SERVE AMONG INDIANS** at St. Mary's School, Springfield, S. D., where girls are trained in classrooms, kitchen, and nursery.



**I SERVE IN LIBERIA** with Bishop Harris. Under his direction the Church goes forward in hospitals, schools, and churches. Here, in a boat provided by Reconstruction and Advance Fund, he fishes for barracuda.



**I SERVE IN** class. These are their own people.



**I SERVE IN CHINA.** Sung May Lee is healthy result of care given by Dr. Margaret Richey in her three Yangchow clinics



Frank's Photo

**I SERVE AMONG NEGROES.** Here, as everywhere in the world, new churches rise, built by men to give glory to God. In Savannah, Ga., St. Matthew's Church is being constructed. Taking part in ground-breaking are congregation and rector, the Rev. Gustave Caution

# he World



**PHILIPPINES.** In Manila, St. Andrew's Seminary graduates its first class to go forth to help in carrying Christianity's blessings among the Philippine Islands



**I SERVE IN CUBA,** where the Church's ministry brings new comfort of body and mind to thousands. Trinity School provides Christian education for children in Morón. Two youngsters who go to Trinity do native dance



MURAL painted by student at Rowland Hall, Salt Lake City, shows founder, the Rt. Rev. Daniel Tuttle, who was first Bishop of Utah

As one enters the door of Rowland Hall School for Girls in Salt Lake City, Utah, one is immediately confronted with a large mural which was just painted and hung. The mural depicts Bishop Tuttle sitting on a camp chair with an open Bible on his lap, while standing around him are an Indian mother with a baby on her back, a hunter in typical clothes, and a pioneer woman with hoop skirt and bonnet. In the background are a few log cabins, a barn or two, and in the far distance is Ensign Peak and the mountains as they stand today. This picture typifies the Salt Lake City of 1867 when Daniel Sylvester Tuttle, the first Bishop of Utah, arrived.

The mural was painted in 1948 by a Rowland Hall sophomore as the tribute of a generation two-thirds of a century later, to the vision of the great leader who saw the need for a Church school in the intermountain country at that time. In contrast to the pioneers worked into this picture, are the girls who hurry by in the hall below, definitely illustrating the new look, probably having

## For Learning, For Go

ROWLAND HALL IN UT

By the Rt. Rev.

EMPHASIS is placed on cultural subjects at Rowland Hall. It has excellent art department



driven to school in an automobile, rushing to the telephone to answer some call, going downtown in the afternoon to a moving picture, and in many other ways emphasizing the development of our world in sixty-eight years.

Rowland Hall School for Girls was begun by Bishop Tuttle in Salt Lake City in 1880, to provide a better education for girls, "especially from the ranch and the range," as he put it, and to bring into the then formative West a first class college preparatory school for girls. In order to make it possible he secured the initial funds from the widow of Benjamin Rowland of St. Mark's Church, Frankfurt, Philadelphia, from whom the school took its name. Later a daughter of the Rowland family gave the chapel in memory of Mrs. Rowland. Later, in 1906, through the generosity of Felix Brunot, a fine schoolroom was built, and since then many other gifts have made possible additions and improvements until, today, Rowland Hall occupies the better part of a

city block near the center of Salt Lake City, but far enough back on a hill to have seclusion and quiet.

From the beginning Bishop Tuttle emphasized scholarship and religion. These continue today as the prime considerations of the school. The chapel is the heart of the school, and the position of crucifer is the most coveted student position. On every school day, the school is opened with a short morning prayer which the Bishop, who is rector, conducts (unless he is out of the city). There is a vested choir of about twenty-four girls, and the regular services of the Church are learned, and well rendered. Regularly also, at an earlier hour, and obviously on a voluntary basis, the Holy Communion is celebrated at the altar of this St. Margaret's Chapel.

Rowland Hall is divided into a lower and upper school, and includes classes from nursery school through the twelfth grade. At the upper school level a limited number (about thirty) of boarding pupils are accepted, thus serving the inter-

mountain country as the only Episcopal boarding school in a large area. These girls are housed in the attractive original building which is spacious and well-kept. Week-end activities are provided for them, usually in the nearby mountains, and include snow sports, as the two best known winter sports areas of Utah, Alta and Brighton, are less than an hour from the school. Once each year, between semesters, the much coveted weekend trip to Sun Valley is scheduled. In spring and autumn there are picnics, horseback rides, and other recreation in the incomparable nearby canyons of the wonderful Wasatch Mountains of Utah, as well as the indoor sports which the facilities of the school provide.

But back to scholarship, even if sports and recreation are important. Rowland Hall is definitely college preparatory, with special emphasis on developing study habits, and offering such courses as the best colleges in the East and West require. As an illustration, within the past few years girls have entered Vassar, Bryn Mawr, Wellesley, Beloit, Goucher, Sarah Lawrence, Stanford, Mills, Pomona, Scripps, and many other colleges over the country. The school is definitely carrying out what Bishop Tuttle envisioned for it, and is sending the girls all over the country for their higher education.

In addition, Rowland Hall lays strong emphasis on various cultural

Continued on page 28

# n Intermountain Area

INS SIXTY-SEVENTH YEAR

C. CLARK, D. D.

RESIDENCE HALL, though in heart of city, has gracious air of rural seclusion and quiet

Worship is foundation of school's life





Metropolitan Museum of Art  
Rembrandt: Head of Christ

VINCENT van Gogh once said, "If a man loves Rembrandt profoundly, then in his heart of hearts he knows God." No higher tribute has ever been paid to the genius of the great painter who, as no other artist, revealed in his works the life of the soul. Under Rembrandt's hand an individual face becomes a transparent screen for the eternal foundations of our being.

Rembrandt had painted many

portraits and religious pictures in long years of work before he set out to create a full-size likeness of Christ. He followed the few indications about His human appearance contained in the Gospels when he chose the model for this Head of Christ from among his friends and neighbors in the Jewish quarter of Amsterdam. Had not the Samaritan woman instantly recognized Him as a Jew? And did not His captors require a traitor's kiss to identify Him?

Realizing the demands of good craftsmanship Rembrandt studied the model carefully. Broad, yet precise modeling clarifies the structure of forehead, eyes, nose, cheeks, and mouth, and gives the head its three dimensional quality. Soft, dark hair and a full beard frame the face to keep our eyes concentrated on it. The open neckline of the simple brown garment serves the same purpose. The sketchy handling of the ear

underlines the fundamental simplicity of the whole. There is no idealization, no striving after effect. Only essentials are given, but each brush stroke is necessary and right.

With such purely artistic means Rembrandt has achieved true spirituality. His Christ is the Son of Man who *took upon Him the form of a servant, and humbled Himself*. He is the teacher whose tender lips pour forth infinite wisdom. We feel: He understands our fears, our troubles, even our sins; He will listen to us and read the deepest desires of our hearts.

As He walks unnoticed through the crowds, the worshippers of wealth, rank, and power will brush Him aside. But the poor and the suffering will see the light of compassion and love in these eyes and be comforted. And His gentle voice will be calling us to the Father until our ears are opened, and we are ready to follow.

# We Are Going Forth to Serve

## NEW MISSIONARIES LEAVE FOR OVERSEAS POSTS

"THE East seems to me to be a key to the future of the Church. We have sent those to exploit, and warriors. It is time we sent heralds of Christianity, and I want to be among them, please God."

In these words the Rev. H. Ellsworth Chandlee gives his reason for leaving a New Jersey parish to teach in the Philippine Islands. He is one

of the new missionaries who recently have gone to China, the Philippines, Hawaii, Alaska, and the Canal Zone, all with the same desire to spread Christianity among peoples to whom it means new health of mind and body.

Mr. Chandlee was born in Pennsylvania, was graduated *cum laude* from Dickinson College, Carlisle,

Pa., and from General Theological Seminary in New York. He has served in the parishes of Teaneck and Perth Amboy, N. J. He is now teaching at St. Andrew's Seminary, Manila.

Another new teacher at St. Andrew's is the Rev. Robert H. Whitaker, a graduate of Gordon College, Boston, Boston University, and the

Episcopal Theological School, Cambridge.

He has since done graduate work at Yale Divinity School and at New College, University of Edinburgh. In addition to being an assistant at Trinity Church, New Haven, Conn., and serving as chaplain in the Navy, he has spent the past two years traveling and studying in Scotland and England.

China has welcomed two new doctors and a teacher. The teacher is Patrick H. McGinnis, appointed to the Diocese of Hankow, where he is on the teaching staff of Boone Middle School in Wuchang.

Mr. McGinnis is a graduate of Brown University and the Berkeley Divinity School, New Haven. For two years he was in the Marine Corps, afterwards serving as assistant in two mission churches in Rhode Island.

All through this time and through the period when he was teaching at San Rafael (Calif.) Military Academy, his ambition has been to teach in China. Now at last he goes to fulfill his dream.

Helen W. Taylor, M.D., has a strong heritage of China missionary work. Her father, Dr. Harry B. Taylor, was a medical missionary in Anking for many years, and it was there that she was born. She studied at St. Andrew's University in Scotland, at Sweet Briar College in Virginia, and at the Medical School of the University of Virginia, where she had a scholarship from the National Council.

Miss Taylor interned at the Montreal General Hospital, and has further specialized study at Doctors' and Bellevue Hospitals in New York. From Sloane Hospital in New York she has gone to Anking, to St. James' Hospital, where she follows in her father's steps.

Dr. Biven R. Galbraith has gone to St. Andrew's Hospital, Wusih. A graduate of Baylor University and Baylor Medical School, Waco, Texas, Dr. Galbraith's experiences as a general practitioner in Texas, in the American Red Cross in England, and in the Army Medical Corps have served to fit him admirably for his new post in China.

Another missionary whose dream has been to serve his Church in the Orient is the Rev. John R. Caton.

When he went to China in the late '30s under the auspices of Carleton College in China, the work of the Church there impressed him so much that he determined to prepare himself for work as a missionary priest.

Returning to the United States, Mr. Caton was graduated from Carleton College in Minnesota and from Seabury-Western Theological Seminary in Chicago. Included in the varied experiences which have helped train him for the mission field are: teaching English in Chinese schools, being an assistant superintendent at a home for boys, being a missionary priest in the Niobrara Deanery of South Dakota, and serving as chaplain in the Army.

Though Mr. Caton returned briefly to South Dakota after the war, the opportunities for interracial work and the bringing of Buddhists and Shintoists into the Church which he had seen during his war years in Hawaii, made him decide to return to Hawaii. He volunteered for service there, and is now stationed on the Island of Kauai.

Joining Mr. Caton in the Missionary District of Honolulu is the Rev.

George W. Davison. He received a bachelor of science degree from Trenton State Teachers College, N. J., served in the medical corps, and was graduated from General Theological Seminary.

Mr. Davison served in parishes and summer camps in New Jersey, New York, Connecticut, and Maine. He is now stationed at Paauilo and Waimea, where he hopes to start a parochial school.

A nurse and a minister have gone to Christ Church Mission, Anvik, Alaska. Mary Rowley, R.N., has had wide nursing experience to help her in her new work. She received her training at Park Avenue Hospital, Rochester, N. Y. Since then she has been superintendent of nurses at St. Agnes' Hospital, White Plains, N. Y., and an industrial nurse with the Eastman Kodak Co. and Pan American Airways.

The Rev. B. Franklin Peterson also has arrived at Anvik, bringing his bride with him from New Jersey. From his boyhood Mr. Peterson's special interest has been music. He was a member of the boys' choir at

Continued on page 29



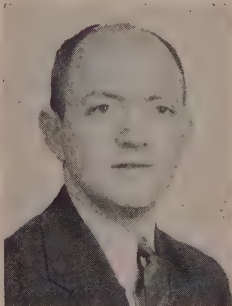
Helen W. Taylor, M. D.



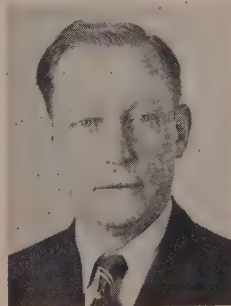
Rev. Robert H. Whitaker



Rev. C. B. W. Maddock



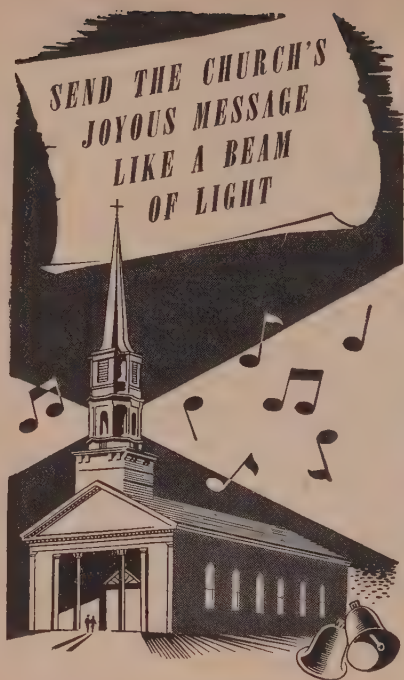
J. Patrick McGinnis



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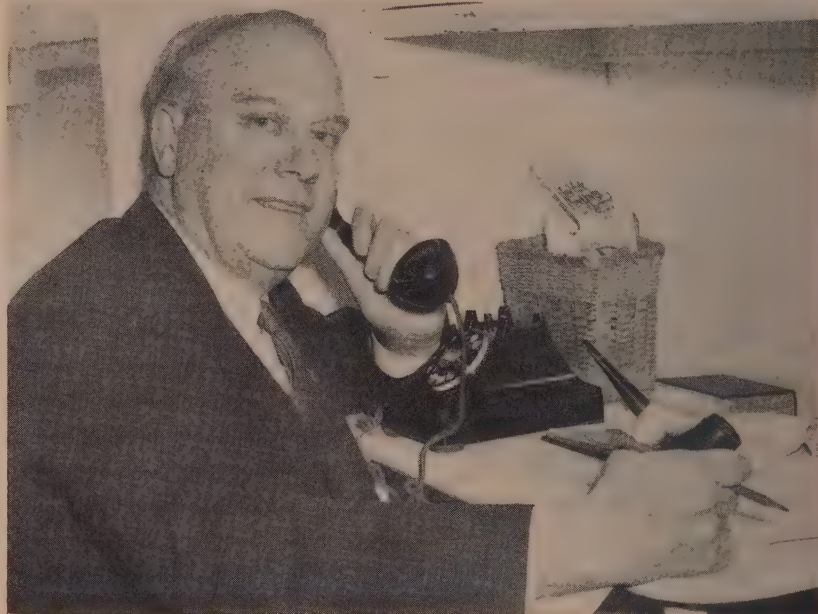
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# CHURCHMEN in the NEWS



Wide World Photo

Senator Raymond E. Baldwin of Connecticut finds Christian faith helps political career

## As Vigorous in Church as in State

**W**HEN the news of the signing of the Declaration of Independence reached Stratford, Conn., in 1776, the bell in the steeple of Christ Church rang out to celebrate the birth of the new nation. Since then, 172 July fourths have passed, each one marked by the ringing of the bell.

The privilege of ringing the bell this year belonged to a Christ Church vestryman, the Hon. Raymond E. Baldwin, U. S. Senator from Connecticut. For ten full minutes he pulled the rope, sending peal after peal across the town.

The energy and enthusiasm which Senator Baldwin used on July 4, 1948, are characteristic of his whole career. Only seven years after being

admitted to the State bar, he became a partner of the Bridgeport, Conn., law firm with which he was associated. And as a newcomer to State politics in 1938, he won the gubernatorial office by virtue of his forceful and energetic campaigning for a "clean up" of the State G.O.P., his own party.

His first term as governor was particularly noticeable for two reasons. He eliminated a one and a half million dollar deficit and built up a million dollar balance in the State budget though he kept taxes down at the same time. He also started his State industrial training program which later served as model for the Federal system of training men for defence work during the war. Under

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## Churchmen---Continued

his plan, private industry supplied instructors to give refresher courses to skill-rusty men, and to train the unskilled for "the specific jobs their communities could offer."

Of particular importance in war-time, the plan's effectiveness is by no means lost during peace years. Men are trained for existing needs, and in times of emergency or change there is information to show the locality and number of men available for any job which may arise.

Raymond Baldwin was twice again elected Governor of Connecticut: in 1942 and 1944. The latter election is indicative of the personal popularity and esteem which he commanded, for in that year all other State offices were held by Democrats.

He proved himself an able administrator, one interested in international as well as State government. Prior to, and during the first years of the war, he saw to it that the State publicity department made known the advantages of Connecticut as the site for establishing industries in general, defense plants in particular. As a result, the State has grown tremendously in an industrial and consequently material sense since the Governor's first term of office.

Nor was the campaign lessened with the return of peace. After the war, when reconversion was the great problem at home, a Labor-Management Advisory Council was established, with expansion of the State industrial program, and special services for returning servicemen.

On the international and national front, Baldwin was a "devoted follower" of Wendell Willkie. At the Republican postwar advisory council in 1943 he proposed, "We should promote a council of nations to eliminate those factors in interna-

tional relationships which cause difference, and provoke armed conflict, and a world court to decide justifiable disputes between nations. We should advocate that the actions of this council and the decisions of this court be enforced by the collaboration of the military, naval, and air power of the nations of the world."

In 1946, Governor Baldwin was elected to the Senate by a record plurality. There he continues the fight for what he believes.

Throughout his life, Senator Baldwin has been a devoted and active Churchman. He sang in his church choir as a boy and college student. Both he and Mrs. Baldwin taught in Holy Trinity Church school, Middletown, Conn. He says that he can frankly admit that his rector there, the Rev. E. Campion Acheson, later Bishop of Connecticut, had a great influence on his life.

For the past twenty years, Senator Baldwin has been a vestryman at Christ Church, Stratford, and a lay leader. He has often been a delegate to the diocesan convention, and is at present trustee of the Bishop's Fund of the Diocese. Mrs. Baldwin, as active as her husband in Church work, has been the president of the Women's Guild in Christ Church, Stratford.

Christ Church has a Family Sunday every year on Trinity Sunday. Since these services began in 1937, Senator Baldwin has never missed one. It makes no difference how busy he is with State affairs, he comes to church to read the lesson and to worship with his wife and their three sons. For him, religion is as much a part of life as his job, and he finds that he needs the first to help him in the second.

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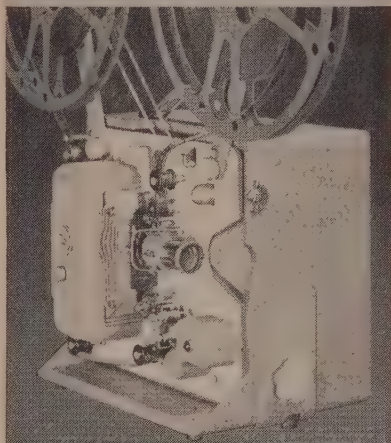
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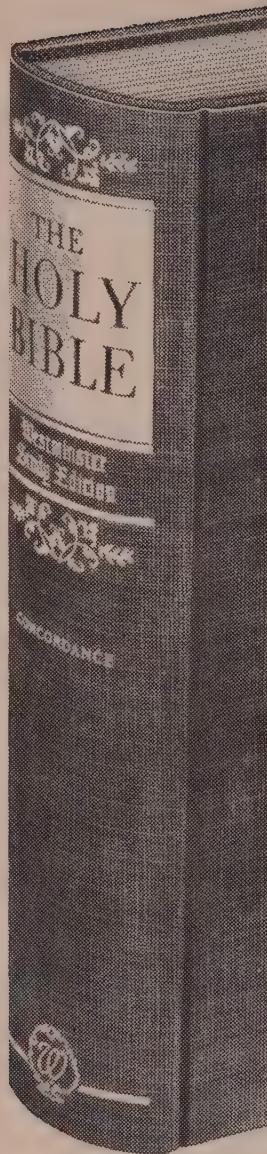
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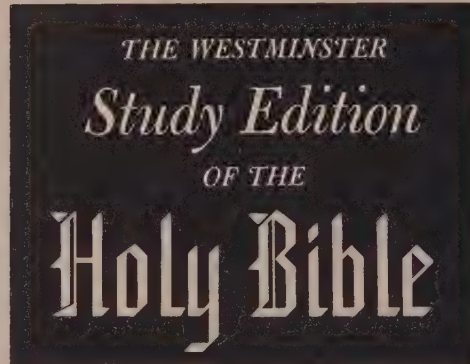
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## Churchmen - - - continued

● The Very Rev. STEPHEN HAI-SUNG TSANG was consecrated fourth Bishop of Hankow in the Church of the Holy Nativity, Boone Compound, Wuchang, on September 15.

● MRS. STEPHEN K. MAHON of Toledo, Ohio, was elected president of the Girls' Friendly Society, U.S.A., at its national council meeting in Estes Park, Colo. . . . The Rev. ALMON R. PEPPER, director of the Department of Christian Social Relations of the National Council, and executive secretary of the Presiding Bishop's Fund for World Relief, has been named executive vice president of Church World Service.

● AGNES E. HICKSON has gone to St. Margaret's House, the Church training school for women at Berkeley, Calif., to assist Dean Katherine A. Grammer in supervising student field work. Miss Hickson has served as director of Christian education in Christ Church, Greenville, S. C., and St. James' Church, Baton Rouge, La.

● The Rev. J. FREDERICK HARRIMAN, a graduate of the University of Wisconsin and General Theological Seminary, has been appointed to the faculty of St. Andrew's Seminary, Manila.

● The Rt. Rev. THOMAS C. DARST, retired Bishop of East Carolina, died in Wilmington, N. C., September 1. . . . JOHN A. CAREY, assistant vice president of the Church Life Insurance Corp., died suddenly in New York, N. Y.

● The retired Missionary Bishop of San Joaquin, the Rt. Rev. LOUIS CHILDS SANFORD, died on August 10. Bishop Sanford was a member of the National Council from 1921 to 1934. He visited the Orient in 1928 with the Far Eastern Commission. . . . The Rt. Rev. JOHN LONG JACKSON, Bishop of Louisiana, succumbed to a heart attack on September 3.

●

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## McNULTY HALL BEGUN



Cornerstone of McNulty Hall at Soochow Academy, Chinese Church school, is laid by Bishop K. T. Mao (above). It is named for Rev. Henry McNulty, former principal



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## Golden Jubilee in Jerusalem

Continued from page 13

Jewish conflict for control of the Holy Land. Everywhere there is evidence of extensive material destruction. The ease with which a little girl was able to gather a handful of bullets in the garden on the first morning of the truce is some measure of the intensity to which the Cathedral was subjected. Even during the last months of the British Mandate, bullet holes and smashed window panes were commonplace. These were multiplied with the onset of serious hostilities.

A compassionate providence appointed for the time of a nocturnal assault on my apartment my two weeks' absence from the Cathedral. The Arab guards had often fired at shadows on the apartment roof, mistaking them for Jewish riflemen. This was absurd, but rational explanation could not dispel the hallucination. One night the inflamed Arab imagination conjured up Jews all over the roof, and the next time I made a furtive visit to the Cathed-

ral a lamentable spectacle greeted me. My children's room was a nightmare of dirt and debris. Powerful bullets had perforated the iron shutters in a wild but discernible pattern.

The ruinous effect of small arms fire was far surpassed by five projectiles that ended their careers successfully within the Cathedral enclosure. (I insert the word successfully in order to exclude the duds).

Early in the battle in Jerusalem two experimental shots fired by a battery posted on the high ground to the north enabled the artillerists to find their target at our expense. Both missiles were six-pound shells. One alighted on the roof of the Bishop's garage, the other on the roof of my balcony, just aft of the kitchen.

Soon thereafter a third heavenly visitant, a mortar bomb, drilled a neat hole in the north wall of the Cathedral during an early Communion service. Number four, also a mortar bomb, demolished the roof of the covered walk in which the hostel servants gossip and peel their vegetables. I am glad to report that

Continued on next page

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Golden Jubilee in Jerusalem

Continued from page 26

the sound of gossip still drifts up to my study, and that vegetables still constitute a large part of our diet. The fifth projectile scored a direct hit on the Cathedral, wrecking the wooden roof of the nave. The pulpit, an ornate shrine of Victorian eloquence, was the principal victim, but windows, walls, and woodwork bear witness to the violence of the detonation. Though the nave is demolished and the central crossing and transept damaged, the choir and sanctuary are little the worse except for dust and dirt. There are holes in the marble flooring, and much damage has been inflicted on the plaster and stone work in the nave and crossing. All plain glass windows are gone, and about twenty of the stained glass windows have been partially or completely wrecked, among them the great west window and the smaller windows of St.

Michael's Chapel. Except for their windows, however, both St. Michael's and St. John's Chapels are virtually undamaged. Battle-scarred and garlanded with barbed wire, St. George's Cathedral will look like anything but a cathedral commemorating the deeds and prayers of those who have made its fifty years of history. Baffled by the present, the few who share in the holy sacrifice on October 18 will discover promise for the future in an objective appraisal of the past. Even if we apply secular standards to the work the Anglican Communion has done here, we cannot justly pronounce it useless. The influence of the Bishop and his clergy has mitigated the bitterness of racial and religious hatred. If any Palestinian has transcended the parochial loyalties that keep his country several centuries behind the world, it is more likely than not that he is indebted for his enlarged views to the Cathedral, or to some institution animated by its spirit.



"The Hindu, Gandhi, has taught me more of the Spirit of Christ than perhaps any other man."  
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## For Learning, for God

Continued from page 19

subjects, such as music, art, and dramatics. The Bishop Tuttle mural is in itself sufficient evidence of the quality of the art department. The school choir and various musical events show its stress in that direction. Perhaps the most popular, as well as the most typical musical event of the year is the Christmas Candle and Carol service, when the entire school takes part in a nativity play just before the holiday adjournment, singing the best nativity carols in their original languages, French, Latin, Spanish.

Rowland Hall rejoices in its fine traditions of two-thirds of a century. The school is especially proud of its present faculty and new head mistress, as well as of its past traditions. Mrs. Elizabeth T. Corr, recently of Pasadena, California Schools, is in residence, bringing with her a fine experience of teaching and Church background. Continuing as assistant head mistress is Mrs. Fanny B. Jones, now past the three score and ten injunction, but still with vigor, loyalty, and wit, teaching Bible and history as she has for the past twenty-one years. Other teachers come with backgrounds of training from Stanford, Columbia, Vermont, Iowa, Chicago, Indiana, Vassar, California, Utah, and Idaho.

Alumnae now number more than five hundred, and the school has many third generation students. Alumnae are located all over the United States, there being an active alumnae association in Southern California. In Salt Lake City the word Rowland Hall is a term to typify a community leader, a woman of education, culture, and devotion. If Bishop Tuttle, as he sits in this panel picture, could but come back for a few minutes into real life, he would realize how well his vision of Christian education has been fulfilled, for all over the entire intermountain country, hundreds of persons of all faiths, not merely Episcopal, but Mormon, Roman Catholic, Jewish, as well as many of the leading Protestant Churches, would thank him for the contribution he has made to Salt Lake City, Utah, and neighboring States.

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That it is required of stewards that a man be found faithful;

That he which soweth bountifully shall reap also bountifully;

That we are laborers together with God;

That we who are strong ought to bear the infirmities of the weak;

That Christ calls us to bear one another's burdens and so to fulfill His law;

That we, being many, are one body in Christ, and every one members one of another;

That a great door and effectual is opened unto us, and there are many adversaries.

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### We Are Going Forth

Continued from page 21

Trinity Church, New York, and spent four summers in the Bretton Woods Boy Choir, New Hampshire, with which he toured the White Mountains.

At Trenton State Teachers College Mr. Peterson majored in music. He served as a radio operator with the Field Artillery, and was graduated from General Theological Seminary.

The Rev. C. B. W. Maddock has recently sailed to take up his duties as priest-in-charge of Christ Church, Colon, in the Panama Canal Zone.

Born in Newfoundland, Mr. Maddock came to this country in his boyhood. He is a graduate of Carroll College and Nashotah House in Wisconsin. At the time of his appointment to the Canal Zone he was Dean of Trinity Cathedral, Duluth, and priest-in-charge of St. Paul's Church, Two Harbors, Minn.

Mr. Maddock has been a representative of the Diocese of Fond Du Lac to the provincial meeting on religious education in Evanston, secretary of the Standing Committee of the Diocese of Minnesota, a representative of the Diocese at a provincial meeting on promotion and publicity, and was active in preparing the way for the Presiding Bishop's Fund for World Relief.

All these men and women have heard the call to serve and have gone forth in answer to that call.

FORTH—October, 1948

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## Changshu Mission Assumes Prewar Role in China

CHANGSHU, once a well-manned and active mission station, with evangelistic work, a school, and a hospital, is again assuming its prewar role. The Rev. Ralph L. Tucker has joined the Rev. Y. C. Yu, who had carried on the work of the city and several outstations since 1942. Miss Anne Groff has reopened the dispensary, and is planning visits to villages in need of medical care. Miss Feng, one of the Chinese women evangelists, has organized a Mothers' Club which meets in St. Bartholomew's Church compound. A Reconstruction and Advance Fund grant is being used to good effect in repairing the buildings.

## Children Find Refuge

Continued from page 15

waiting-list. Some are in danger of starvation because their relatives can no longer support them. They have been divided into two groups according to age and education. The older and illiterate ones are given vocational training by day and go to school in the evenings. The younger ones go to a near-by primary school, finishing six grades before taking handicrafts. In the workshop the older orphans learn hair-cutting, weaving, and spinning, in addition to their other work. They are most diligent, knowing that they will leave the orphanage at the age of eighteen.

A kindergarten has been started for the children from four to six where the little ones play and work most happily, loving especially the dolls sent them by Sister Constance.

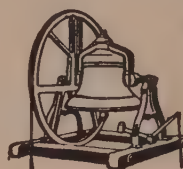
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**ENTHUSIASM** of Rt. Rev. Louis C. Melcher at Council of Church in Brazil (FORTH, June, p. 29) resulted in District's first Churchwide Every Member Canvass and adoption of considerably increased budget for missionary society. After Council, Bishop Melcher made tour of frontier area, visiting almost every church there. Together with members of Church of Mediator in Santa Maria, he paid visit to Pinhal Mission (above)

**New Priest Goes to Alaska**  
**ROBERT Huie Reid, Jr.**, veteran of the Marine Corps, graduate of the University of Texas and Virginia Theological Seminary, has been appointed by the National Council to St. Mark's Mission, Nenana, Alaska.  
 Mr. Reid's appointment is made

possible by contributions given in response to the National Council's appeal for missionary funds (FORTH, April, p. 7). In many areas the work of the Church faces stagnation; the doors of opportunity remain closed because there are no funds with which to carry the work forward.



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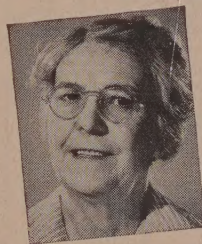
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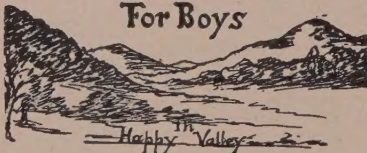
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## Lambeth Reports to World

Continued from page 11

the result that the Conference reaffirmed that remarriage of one whose former partner was living "may not be celebrated according to the rites of the Church unless it has been established that there exists no marriage bond recognized by the Church."

The subjects of communion and human rights also held a prominent place, in the deliberations of the bishops at Lambeth. They condemned Marxian communism, which exalts atheism, and seems to have inherited a concern for the depressed and the downtrodden. The latter concern is and should be the vocation of the Church.

In speaking of human rights the Encyclical reads: "God has given men responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. . . . We pledge ourselves to work for the removal of injustice and oppression, and in

particular, to stand by those whose right to religious liberty is threatened."

Following the colorful closing service at Westminster Abbey, the bishops issued their report, which is divided into three sections. One third of the report is devoted to resolutions, another to committee reports, and a third to the Encyclical Letter, which has been translated into one hundred languages and will be read in Anglican churches throughout the world on October 10.

## Girls' Friendly Gives Trailer for Rural Work

At its meeting in Estes Park, Colo., the national council of the Girls' Friendly Society made a formal presentation of the Friendly Trailer and its equipment to the Home Missions Department of the National Council for use in rural work. The Rev. Clifford Samuelson came from the Town-Country Institute in Parkville, Mo., where the trailer is now stationed, to accept the gift.

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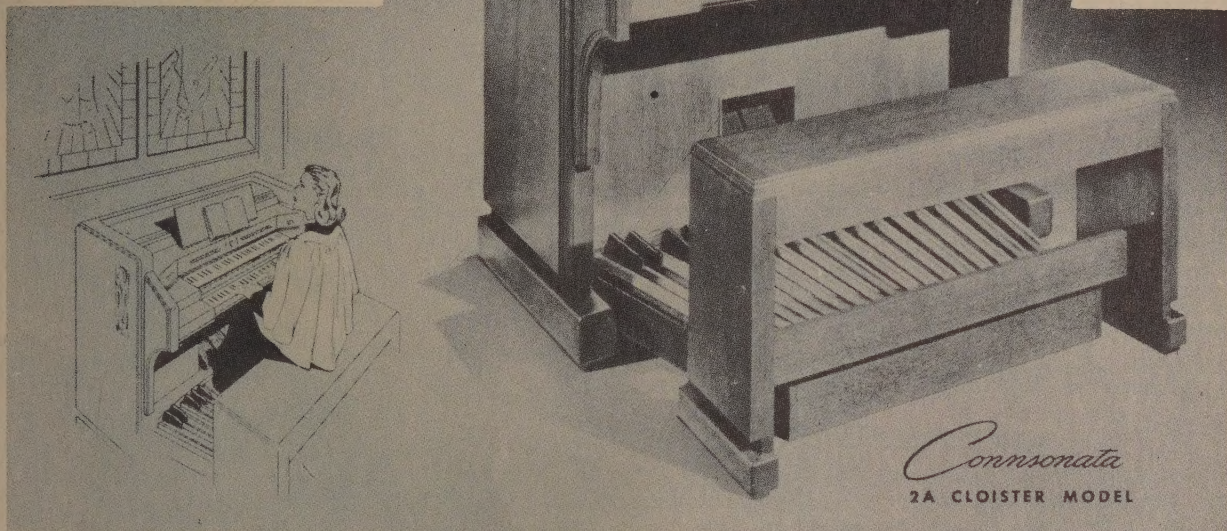
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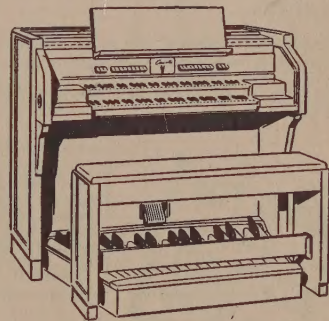
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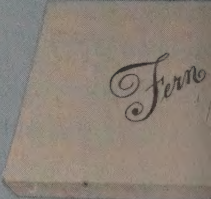
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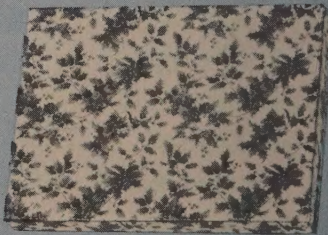
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